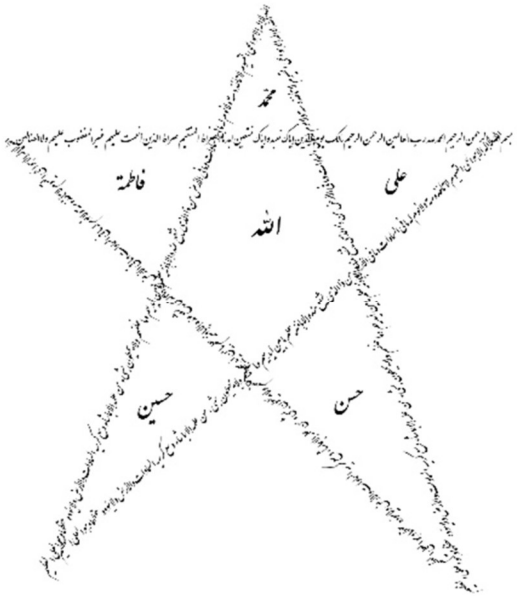
Further Reflections

on the

Alteration of the Divine Plans

(*al-badā'*)



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In the Name of God the Alterer, the Innovatively Wondrous!

Praise be unto God the Master of the alterations from before and after from a firstness before all firstness to it unto a lastness after all lastness to it! And the Splendor from God be upon the First Unity from before and after then the true Chosen Ones from before and after and then the illuminated ones from before and after; and praise be unto God, the wondrous, innovating Light of the worlds!

As for the matter at hand: thus saith the Camphorated Servant of the Truly Real! We have been asked to further explain the alteration of the divine plans (*al-badāʾ*) from what we have already delineated about it in the previous epistle on the subject, and since some have been desirous for a response sooner than later, here we will augment the discussion and make this reply now.

First, know that if you read our last epistle again, you would glean that all that we stated previously regarding this matter is by inference a gloss upon one of the meanings of '*In Name of God the Most Impregnable, the Most Holy*' (*bismillāh al-amnaʾ al-aqdas*) inasmuch as the All-High's absolute unpredictability in all things is a sign and token of its utter impregnability (*amnaʾīya*) wherein is established Its supreme sanctify (*aqdasīya*), since these two attributes of the Bayān's opening *bismillāh* formula inform us by such inference regarding the alteration of the divine plans (*al-badāʾ*) as one of the many effects of the Lord of Being's impregnability (*amnaʾīya*) and supreme sanctify (*aqdasīya*) in relation to Its creation. Simultaneously, in itself, this also now unpacks for us among one of the many meanings hidden behind that most beloved phrase of the Bayān's from the **1st gate of the Fourth Unity**, *say: God is Truth, and all other than God is creation, and all are Its servants* (قُلْ اللَّهُ حَقٌّ، وَإِنَّ مَا دُونَ اللَّهِ خَلْقٌ، وَكُلٌّ لَّهُ عَابِدُونَ)! Therefore, a meditation upon the Bayān's opening *bismillāh* formula together with this most beloved of phrases will open up the noetic reality regarding the alteration of the divine plans (*al-badāʾ*) for the true gnostic perceiver such that we can say these thirteen words in Arabic from the **1st gate of the Fourth Unity** of the **Bayān**, on one level, can be held to align with the Reality of the first seven words in Arabic of **Qur'ān 59:22** and **23**: *It is God Who there is no other God but It* (هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ)!

Here we can say that the first set of words, *say: God is Truth* (قُلْ اللَّهُ حَقٌّ), aligns with *It is God* (هُوَ اللَّهُ) since It is God Who is the True Reality[1] from which all things arise. The next set of words, *and all other than God is creation* (وَإِنَّ مَا دُونَ اللَّهِ خَلْقٌ), aligns with the

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Reality of *Who there is no other god* (الَّذِي لَا إِلَٰهَ), since the created insofar as it is created is that which is other than God.[2] Finally, *and all are Its servants* (وَكُلٌّ لَّهُ عَابِدُونَ) can be said to align with the five letters of Affirmation that is the phrase *but It* (إِلَّا هُوَ) since, whatever be the state of any given created thing, all other than God is perpetually dependent on It alone[3] in the Reality of Its Affirmation (albeit not necessarily in relation to their own). And when you now bring forth the meaning given above for '*In Name of God the Most Impregnable, the Most Holy*' (بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ), and attach that to what we said here, you will grasp one of the foundational bases for understanding the alteration of the divine plans (*al-badāʾ*), since the absolutely dependent, which is creation (whether individually or collectively), is forever alternating between the **Two Fingers of the Merciful** in the perpetual creation and recreation of the world at every moment, before every moment, and after every moment, Who – the **Merciful** - in Itself is the absolutely Impregnable and supremely Sanctified beyond the effects of the alternations of, and alterations in, Its creations.

In the Name of God, Most Holy, Most Strong,
Infinite Truth where all worlds belong!

"God is Truth," resound the spheres,
"It is God," the cosmos hears!

Reality's Heart, where Truth decreed,
From Its Essence, all things proceed!

Beyond Its Light, creation sprawls,
In shadows cast by the Divine walls!

"All other than God," a canvas wide,
Crafted by Hands where truths reside!

Servants all to Its Mighty Throne,
"None but It," the heavens intone!

Bound by need, in Its grace we thrive,
Only through Its Will, we come alive!

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Most Impregnable, in Sanctity dressed,
Above creation's transient quest!

In Divine scripts, Its plans unfold,
Merciful fingers, the universe hold!

Untouched, unswayed by time's embrace,
In Its purity, we find our place!

Merciful, Holy, forever set apart,
In Its constancy, we find our heart!

Now, as the Primal Point observes in the **3rd gate of the Fourth Unity** of the **Persian Bayān**, manifestation (*ẓuhūr*) and concealment (*buṭūn*) are the core attributes related to the **Divine Will** (*mashīʾa*) through which the existentiation of any given thing is said to occur while firstness (*awwalīya*) and lastness (*ākharīya*) - or origination and termination - remain the dualitudinal structural imprints (*hindisa*) of the **Divine Volition** (*irāda*) upon any given existentiation.[4] Therefore, life (*ḥayyāt*) and death (*mawt*) – or the overall animation of a thing - would be how the overall **Divine Determination** (*qadar*) of a given existentiation is gleaned. But it is at the level of the **Divine Authorization** (*qaḍāʾ*) only wherein the actualization of that existentiation either comes forth or is otherwise withheld from coming forth. Here the **Divine Authorization** is that Reality which imprints the form of that unique sustenance (*rizq*) which a given existentiation will take such that the giving or withholding of that sustenance by the All-High is the difference between its full actualization or not. From this vantage point, the manifestation of a given existentiation can be gleaned from its initiation and life, and its concealment from its termination and death, with its form of sustenance and provision (*rizq*) contouring its specified **Realization** (*imḍāʾ*) within the **Allotted Time** (*ajal*) of the **Divine Decree/Book** (*kitāb*). And whenever such withholding occurs by the All-High, that is an instance of an alteration of the divine plans (*al-badāʾ*). However, conversely, if something has been withheld by the All-High at some time and then later actualized at a later time this is also an instance of an alteration of the divine plans (*al-badāʾ*) wherein one acts from the station of the **alteration of withholding** (*badāʾ al-manʿ*) with the other from the station of the **alteration of bestowal** (*badāʾ al-ʿatāʾ*), with both being located as like two clefts within the attributive imprint of the **Divine Authorization** (*qaḍāʾ*) – and as we said in the

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Effulgences of Wisdom,[5] it is possible for a gnostic to penetrate into knowledge of this specific Reality and its secret, but not beyond it. Then there are third and fourth forms in the alteration in the divine plans (*al-badāʾ*): one in which the existentiation of a given thing is prolonged in its actualization from a time originally anticipated and one in which the existentiation of something is brought forward much sooner in time than anticipated (*time* being the specific substrate through which *al-badāʾ* operates with these two specific forms of its instantiation).

For example, any deferred justice by the All-High over a matter is a form of prolongation of alteration. As for an alteration brought forward: this Manifestation was not originally anticipated to occur as soon as it did. But due to the events of the **Direful Mischief** (*fitna-i-ṣaylam*) instigated by the satans and demons of the last dispensation, to which serious and irrepairable damage was inflicted upon the **Community of the Bayān**; the **Divine Will** (*mashīʾa*) brought it forward in the **Volition** of its **Determination** and fully actualized it by its **Authorization** in the **Realization** of this specifically **Appointed Time** in the self-entification of the **Divine Decree/Book**. Had the **Direful Mischief** (*fitna-i-ṣaylam*) not occurred at all - or if Ṣubḥ-i-Azal and the early believers had somehow managed to thoroughly overcome it – then this Manifestation would not have occurred at this time and the **Bayān** would have charted its originally anticipated course and trajectory in its original form until a millenia and half would have transpired. Nor would the world have found itself in the presently dangerous and abysmal condition it finds itself in, since one of the causes of this present situation has been precisely the usurpation of the **Bayān** by those satans and demons in the past dispensation that unleashed those chain of events that the world presently finds itself in:[6] such events in the human world then eliciting the Spirit's reaction by opening wide the doors to the alteration of the divine plans (*al-badāʾ*) with the actualization of this Manifestation at this present time (rather than at a later time) as one of the significant forms of the Spirit's direct intercession into the human world in order to rectify it.[7]

However, this should in no wise be taken as implying weakness or impotence on the part of the All-High in thwarting the onset of the forces of the *acosmic* ignorance (*jahl*) in instigating the **Direful Mischief** (*fitna-i-ṣaylam*) in the past. From this perspective, the All-High allowed it to happen (knowing full well that it would happen before it happened) since in Its grasp is the realities of all things – this being yet another form of the manifestation of the alteration of the divine plans (*al-badāʾ*) – in order to then deal with the enemies of the **Bayān** decisively at a later point, which

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is this time, whilst simultaneously separating the proverbial wheat from the chaff, given that It is *the greatest of all plotters* (*khayr al-mākirīn*).[8] As such perhaps **chaology**[9] is one of those contemporary discursive tools and contexts by which the alteration of the divine plans (*al-badāʾ*) can be better grasped, this reinforcing our axiom in the previous epistle regarding the All-High's absolute unpredictability wherein neither the literal wording of scripture nor any of its prophecies (when taken in a linear or literalist fashion) can be relied upon in order to understand how It really acts, for It doeth whatsoever It wills whensoever It wills howsoever It wills as *nothing is like unto It* (**42:11**) and *each day It is upon some* [new] *task* (**55:29**).

This latter point is explicitly indicated by the Primal Point, when He states in the **3rd gate of the Fourth Unity of the Persian Bayān**:

> *…With It, whether it be the Qurān or the Bayān – or whether it be the Quranic or Bayānic authorizations – is for no other purpose than for the exaltation of Its Power and the victory of Its Suzerainty such that all may know that they are and have always been within the grasp and complete control of their God, and for them there is nothing without Its Permission…*(*my trans.*)[10]

Such 'permission' (*idhn*) includes allowing the enemies of God to seemingly violate Its **Will** within the attributive imprint of Its **Authorization** in the execution of the flow of events so that at a later time It can open the gates of the alteration of the divine plans (*al-badāʾ*) in order to chastise such enemies and pass the Divine judgement (*ḥukm*) against them, as It has in this Day through us, thereby re-establishing the intent of Its **Will** by Its **Authorization** in the redirection of the execution of a given flow of events, this in itself demonstrating the nuance in how *there is neither predestination nor free will. Rather the matter is in between the two*.[11] Of course, humans always possess agency. Nor does anything stated here negate this truth *eo ipso*. However, human agency is *already-always* delimited and possesses strict boundaries beyond which it cannot breach or intrude. The Supreme Agency in all things and at every moment, before every moment and after every moment - unchanged and unalterable from a firstness before all firstness to it unto a lastness after all lastness to it – remains with God alone, the Lord of the worlds, *for the Command of God is already-always in operation*[12] (**Qurʾān 4:47**)!

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From the earliest beginnings to the Great unknown!

In the grasp of the All-High, every moment's course,
For the Command of God, an unyielding force!

A narrative of Divine Power, Sovereignty declared,
That all may know, in God's control, they're paired!

With every decree, with every Divine intervention,
A lesson in power, a Divine dimension!

Now, from the human perspective – let us say from that of the glaze-eyed Hot Airist – they believe themselves to be among the forces of the Hiero-Intelligence/Nexal Consciousness (*ʿaql*), Affirmation (*ithbāt*) and Light (*nūr*), with all the illusions and trappings of material reality confirming this to them, when the reality of the matter with God is that they are in truth with the forces of the acosmic ignorance (*jahl*), negation (*nafy*) and fire (*nār*). This is an instance of alteration (*al-badāʾ*) with God that is true, and has been an example predominant throughout countless dispensations. Conversely, true believers look upon their own condition seeing their enemies materially triumphant, numerically widespread and physically dominant over them, often despairing. Yet with God - whatever be their material condition and meagerness of numbers - these true believers stand as the true legions of the Hiero-Intelligence/Nexal Consciousness (*ʿaql*), Affirmation (*ithbāt*) and Light (*nūr*), and not their enemies. This instance of alteration (*al-badāʾ*) has always been true with God as the historical examples to that end are abundant. This is because with Spirit *quality* reigns whilst in matter – the *dunyā* - it is the illusion of quantity that does so, hence why there exist many grains of sand but so few diamonds. But the quantity in matter has no reality or existence whatsoever without the qualitative emanations of the Spirit upon it that enliven it and give it existence, so understand this allusion, O true believers, and despair not, for the Living Spirit is with us and not with them, for this is a manifest meaning to the alteration of the divine plans (*al-badāʾ*)!

From the eyes of man, where Hot Airism rises, perceptions swayed,
Believing in the Light, the Affirmative, the intelligence displayed!

Yet in the Divine realm, what truths unfold,

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They stand with ignorance, with negation, with the cold!

The forces of darkness, under the guise of fire and night,
An alteration true, with God's unwavering sight!

Through ages and epochs, this pattern holds fast,
The illusion of power, in material realms vast!

Yet, true believers see beyond the physical might,
Where enemies boast in numbers, in the shadow's light!

In despair, they witness a triumph not their own,
But with God, their true essence is known!

Standing with the Spirit of Light, Truth, and Mind,
Their small numbers belied by the strength they find!

For in the realm of Spirit, it's quality that reigns,
Amidst the sands of many, the diamond remains!

Material quantity, a facade without grace,
Only through Spirit's quality does existence take its place!

O true believers, grasp this profound clue,
Despair not, for the Living Spirit stands with you!

In every grain of sand, a lesson deep and vast,
In every spark of fire, a story from the past!

With the Living Spirit, find your peace and rest,
For in the truest battle, you are eternally blessed!

This response shall more than likely elicit more questions, and we promise to answer any further questions that arise regarding the matter. But we ask that the truth of these three Quranic verses be contemplated upon in what we have said in the foregoing discourse: *all who are on it* [i.e. the path of Hot Airism] *shall pass away, but*

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there shall remain the Face of thy Lord imbued with Majesty and Grace! And which of the bounties of thy Lord will ye deny (Qur'ān 55:56-8)?

And no power and no strength is there save in God the High, the Supreme, the Granderous, the Mighty, for there is no god but God Truly, Truly, the Alterer, the Innovateively-Wondrous!

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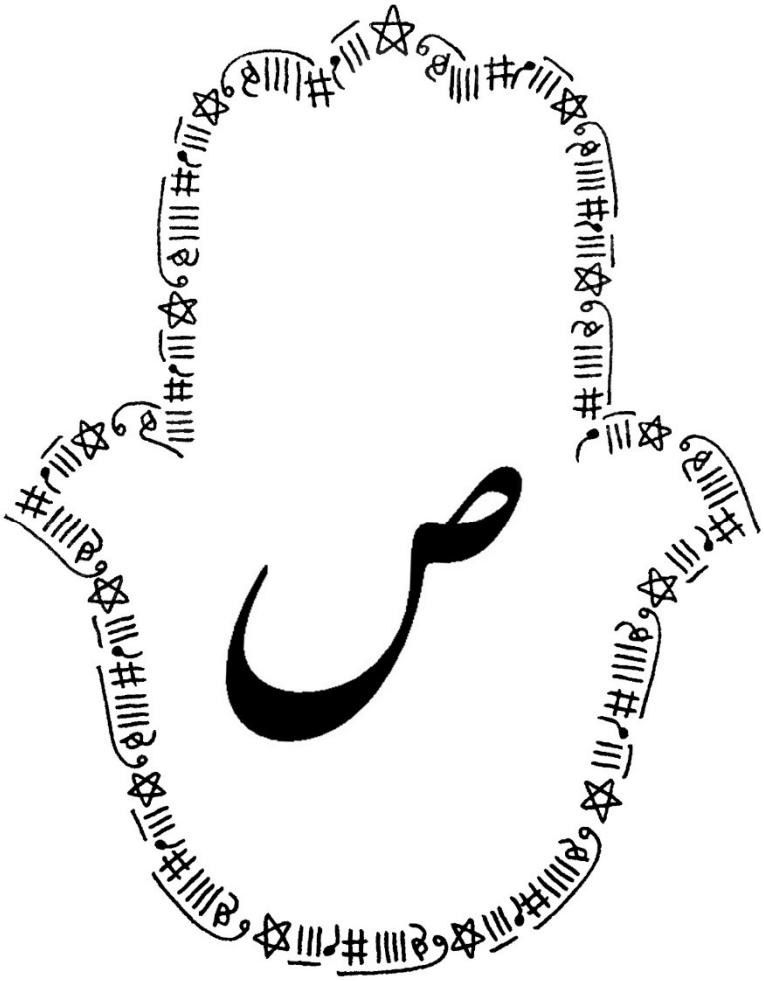
4th of Aḥad NUR 20

24th of March 2025 CE



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Notes

[1] هُوَ اللهُ الَّذِي الْحَقِيقَةُ

[2] المَخْلُوقُ بِمَا مَخْلُوقٌ هُوَ الَّذِي مَا دُونَ اللَّهِ

[3] مَهْمَا كَانَتْ حَالَةُ أَيِّ شَيْءٍ مَخْلُوقٍ، كُلُّ مَا سِوَى اللَّهِ يَبْقَى فِي افْتِقَارٍ دَائِمٍ إِلَى هُوَ وَحْدَهُ

[4] و ظهور و بطون صفت مشیت است و اول و آخر هندسهٔ اراده

[5] https://catalogue.nla.gov.au/catalog/10052633 (retrieved 24 March 2024).

[6] Reasons which we have spelled out in detail in the **Completion of the Persian Bayān**.

[7] One reason, among others, would be the climate crisis, environmental degradation and the overall looming ecological general system failure which the ordinance of the **11th gate of the Ninth Unity** has always been the decisive remedy against and would have completely prevented had it been globally implimented. Had the Bayān endured in its original form and succeeded in vanquishing both its enemies within and without by establishing a Bayānī state or kingdom, it would have become a genuine counterpoint and resistance axis to the onslaught of Western capitalism and colonialism which has been responsible for all of this. The Middle East/North Africa region would also not have experienced the turmoil it has since the 1850s – turmoil that has left it totally devastated on all levels - which has been subjected upon it by the forces of Western colonialism. Indeed a Bayānī state or kingdom in the combined regions of Iran and Iraq would have stood as a mighty bulwark against Western imperialism as a whole, preventing it from the kind of things it did during the post-WWI era of the present timeline in that region. Given this, the dirty politics of petroleum would not have transpired in the region that systematically destabilized it since the early 1900s. There would not have been a Zionism able to infiltrate the region in order to set-up its own parasitic white colonial settler state in the Levant. The Kingdom of Saudi Arabia would never have existed either and Wahhabism would have more than likely been completely eradicated in short order by a Bayānī regional order. In Iran and Iraq, the very existence of the Twelver Shiʿi clerical class would have been completely uprooted from its foundations and burned to the ground for all posterity. In short, the world would have faced a completely different reality than the one it has since the founder of Bahāʾism triggered the world-shattering treason he did against the **Covenant of the Bayān** embodied by its Mirror. Thus, with heaven, every last drop of blood spilled as a consequence of his treason against the Bayān bears his exclusive stamp and responsibility as well as that of his followers throughout all the worlds. And so it is for such reasons wherein the **Divine Will** unlocked the doors of *al-Badāʾ*.

[8] **Qurʾān 3:54**:

وَمَكَرُوا وَمَكَرَ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

[9] Or **Chaos Theory**, https://en.wikipedia.org/wiki/Chaos_theory (retrieved 24 March 2025 CE).

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الا نزد او چه قرآن و چه بیان و چه قضایای فرقانیه و چه بیانیه این نیست الا ارتفاع قدرت او و امتناع سلطنت او که بدانند کل که در قبضهٔ قدرت و تصرف خدای خود بوده وهستند و از برای ایشان شیئ نبوده الا باذن او

[11] لا جَبْر وَلا تَفْوِيض وَلَكِنْ أَمْر بَيْنَ أَمْرَيْنِ

Muḥammad Rayshahri *mīzān al-ḥikma*, vol. 1 (h.482): 363.

[12] وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

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